



LITTLE Munawhideen



 B I S M I L L A H

بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH

THE MOST BENEFICENT, THE MOST MERCIFUL

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A LETTER TO PARENTS

بسم الله الرحمن الرحيم

All praise belongs to Allah and in Him we seek help. Whomsoever Allah guides, then there is no one to misguide him, and whomsoever Allah leaves to go astray, then there is no one to guide him. May the Salah and Salam [of Allah] be upon our Prophet Muhammad, his family and companions and whoever follows his guidance until the day of judgement.

It is an undeniable fact that raising our children upon correct Aqeedah is vital and its importance cannot be fully emphasized in words. Not only it is important, for parents but for the future of our Ummah.

The Messenger of Allah ﷺ said, "Every child is born on Al-Fitrah (Tawheed), but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" [Bukhari]

And we find in the Sunnah of Allah's Messenger ﷺ whom Allah sent as a teacher and guide for all of mankind, where he instilled into his cousin Abdullah ibn Abbas the creed of Tawheed from his childhood, who became one of the greatest scholars of our Ummah.

This book In sha Allah, and all guidance is from Allah, is structured to help us educate our children and ground them with the correct Aqeedah from the early years of their life, in a time when fitna and the war against Islam from all sides is at its peak. Our children are being taught all kinds of evils one can think of; modernisation, innovations causing doubts in fundamentals, watered down Aqeedah, 'isms' and 'skisms' of Shirk and Kufr; homosexuality being normalised, are just a few to name. It is a heavy responsibility on our shoulders to protect our children from these evils and instill in their hearts Tawheed, Walaa and Baraa, and the correct fundamentals of this deen from an early age.

It is important to mention that we have tried to keep this book very simple and brief without going into much detailed matters to make it easy to understand for children ageing between 7 to 13. Attractive designs and graphics have been used only to sparkle interest among children.

Our Da'wah is purely based upon the Qur'an and Sunnah as understood by the early generations of this Ummah, calling to the middle path of Ahlus Sunnah wal Jama'ah, free from all extremism and negligence in the religion.

We humbly advice the parents and teachers that this book is not meant to be simply handed over to children but only used as a means to teach them in an academic and playful manner [according to the children's ability].

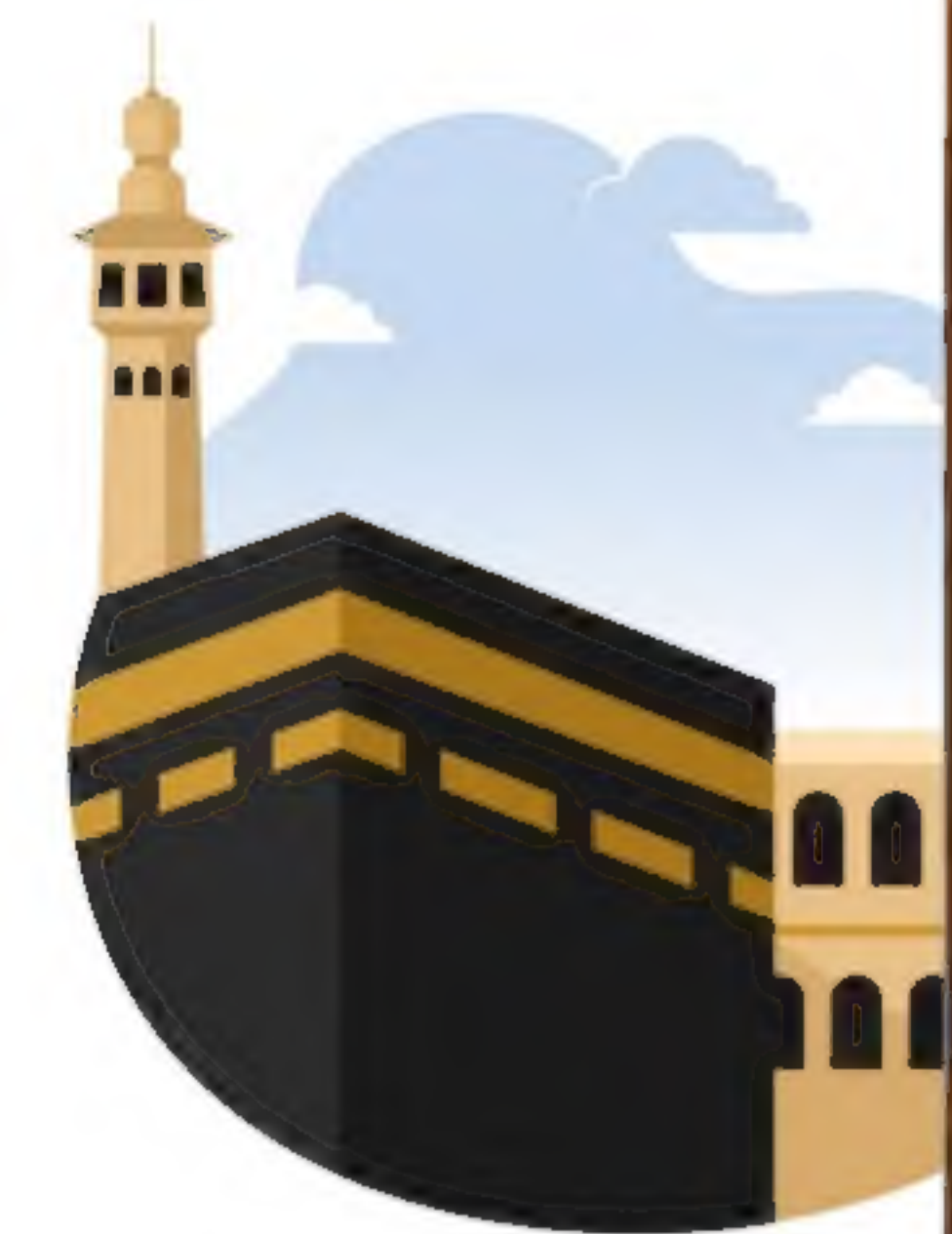
Allah's Messenger ﷺ said: "When a man dies, his deeds come to an end except, for three things: Sadaqah jariyah, knowledge which is beneficial, or a virtuous child who prays for him ." [Muslim]

We ask Allah to make it beneficial and sincerely for His sake.

- Your brothers in Islam

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Seeking Knowledge



It is an individual obligation upon every Muslim to seek knowledge of Islam with proof, in order to worship and practice what has been ordained upon us from Allah in the correct manner.

Allah, The Most Wise says : "Say: 'Are those who know equal to those who know not?'"¹

So Allah made it clear in His book, the ranks of those who possess knowledge are not equal to those who are ignorant. Those who have knowledge are aware of the truth and act accordingly, thereby have a beneficial impact on those around them whereas those who are ignorant fumble through the world, vainly attempting to satisfy their desires, following Shaytan, and ultimately fail to understand their purpose and duty in this life.

Having pointed out the importance of seeking knowledge and its purpose it is important that the source of this knowledge must strictly be the Qur'an and Sunnah of the Prophet ﷺ as understood by his companions and their pious successors.

1) Surah Az-Zumar 09

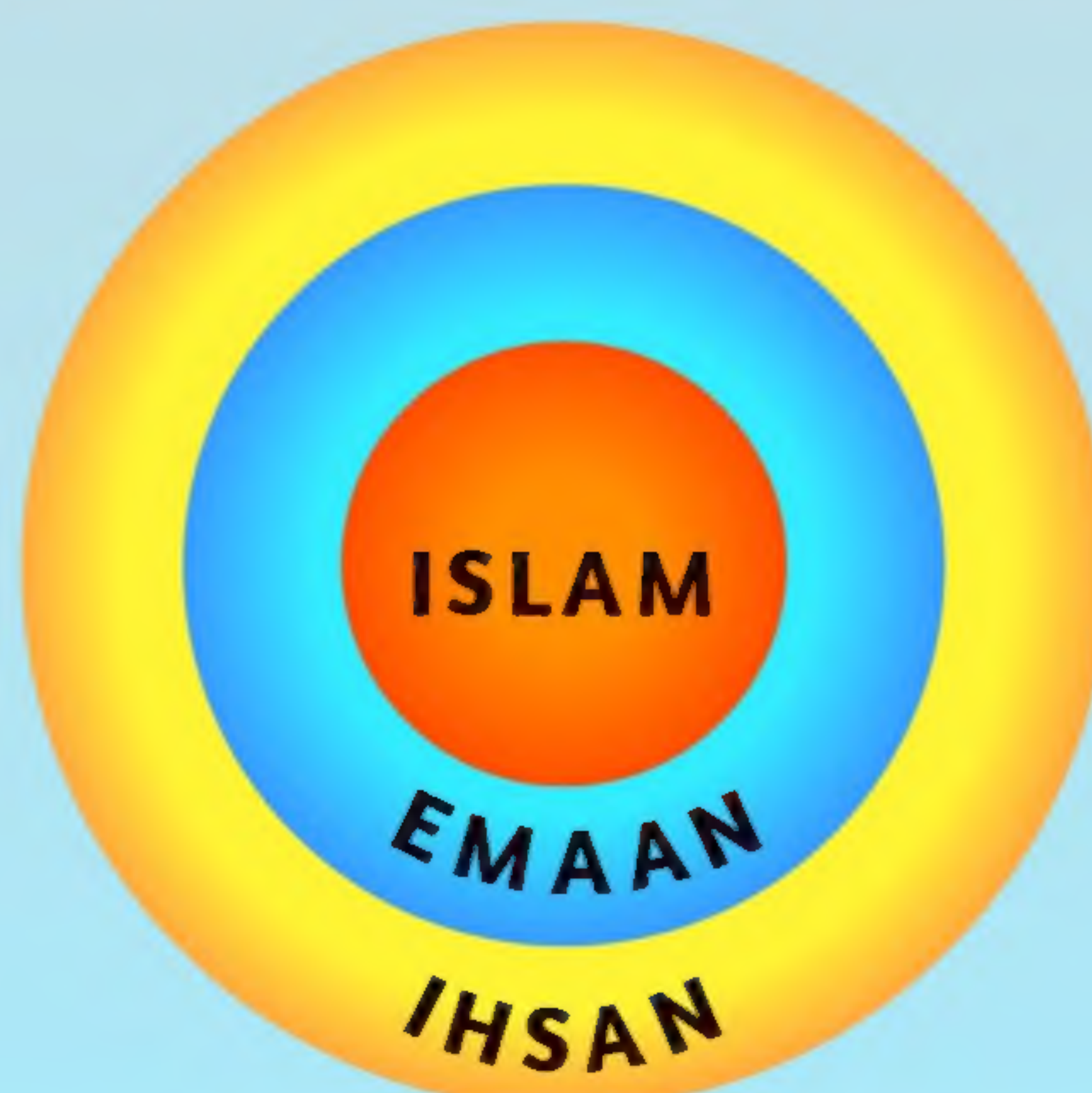
Introduction to **Islam**



IN THE ARABIC LANGUAGE THE WORD 'ISLAM' MEANS 'TO SUBMIT'. ISLAM IS THE ONLY RELIGION ACCEPTABLE TO ALLAH ALMIGHTY AND IT IS THE RELIGION OF ALL MESSENGERS. IT MEANS TOTAL AND COMPLETE SUBMISSION TO ALLAH ALONE WITH OBEDIENCE WHILE HATING AND DISASSOCIATING FROM SHIRK AND THE PEOPLE OF SHIRK.

**"I HAVE CHOSEN FOR YOU
ISLAM AS YOUR RELIGION."**

(SURAH AL-MAIDAH, 5:3)



5 Pillars of Islam



Shahadah

Having faith in the Oneness of Allah



Salah

Performing five daily prayers on the right time



Zakah

Compulsory giving of Islamic tax



Sawm

Fasting in the month of Ramadhan



Hajj

Performing pilgrimage to Makkah atleast once



Shahadah is an Arabic word, it means 'bearing witness'. All Muslims bear witness to the following :

**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ**

This means : "I bear witness that there is no god but Allah and I bear witness that Muhammad ﷺ is the Messenger of Allah".



The Arabic word Salah means prayer. Muslims are required to pray five times everyday. The daily five prayers are as follows:

- **FAJR** (THE MORNING PRAYER)
- **ZUHR** (THE NOON PRAYER)
- **ASR** (THE AFTERNOON PRAYER)
- **MAGHRIB** (THE EVENING PRAYER)
- **ISHA** (THE NIGHT PRAYER)

On Fridays, the Zuhr prayer is replaced with Jumu'ah prayer.



ZAKAH



Zakah is the tax given by Muslims to the Bait Ul-Maal (treasury) of the Muslim State. This tax is then used for the betterment of the poor, needy, orphans and the soldiers. Zakah is compulsory for every Muslim who earns or possesses a certain amount of wealth and is liable to pay it every year. For example, If a Muslim has more than 84grams of gold then he has to pay 2.5% of that gold as Zakah.

SAWM

Sawm means fast. Fasting in the month of Ramadan is compulsory for every Muslim. During the fast Muslims are required to abstain from all kind of food and drink from early morning to sunset. Other than food and drink Muslims should also abstain from bad habits like backbiting, abusing and fighting while fasting. Fasting is an obligatory part of Ibadah or worship.



HAJJ

The Arabic word Hajj means pilgrimage or a religious journey to the Kaaba in Makkah in the month of Dhul-Hijjah. All Muslims who have the means to make the journey and their health allows them to undertake it, are compulsorily required to make Hajj atleast once in their lifetime. During the Hajj, Muslims perform a series of religious rites legislated in Qur'an and Sunnah of Prophet Muhammad ﷺ.



Emaan



The Arabic word Emaan means the firm belief, complete acknowledgement and acceptance of all that Allah and His Messenger ﷺ have commanded to have faith in, submitting to it both inwardly and outwardly.

Emaan is intention, statement and action, so it is belief in the heart, saying of the tongue and actions of the limbs. Emaan increases with obedience and decreases with disobedience. It possesses branches as the truthful and beloved one informed; it's highest part is 'La Ilaha Ilallah' and it's smallest part is removing any harmful object from the path. It has many bonds. The strongest of them is; love for the sake of Allah and hatred for the sake of Allah, and allegiance for the sake of Allah and disavowal for the sake of Allah.

There are six pillars of Emaan.



6 Pillars of *Imaan*



To Believe in the
Books
of Allah



To Believe that
there is no god
worthy of
worship except
ALLAH



To Believe in
Al-Akhirah
(Day of Judgement)



To Believe in the
Angels



To Believe in the
Prophets
of Allah



To Believe in
Qadr
(Pre-Destination)

Ihsan

Perfection in Religion



Ihsan, in Arabic means doing something to the best of one's best ability with sincerity of heart. It is a matter of taking into account one's inner faith and showing it both inwardly and outwardly. Ihsan is essential for every Muslim in order to obtain perfection, or excellence, in worship of Allah. It means to worship Allah as if you see Him although you do not see Him, He certainly sees you.

The degree of Ihsan is of two categories.

The first position is the higher of the two: This means worshipping Allah as if you can see Him. This means that a person acts as if he can see Allah in his heart, so his heart is filled with light and the matters of the unseen becomes almost like which is visible (i.e., it becomes very real to him). When a Muslim worships Allah believing that He is near, he turns to Him and acts as if he is standing in front of Allah. Thus, he is bound to fear Allah and venerate Him.

The second position is that of sincerity and awareness that Allah is always watching. This means that a person acts with an awareness that Allah can see him and is close to him. If a person bears this in mind and acts accordingly, then he will be sincere towards Allah because this awareness will prevent him from paying attention to anyone other than Allah or doing anything for the sake of anyone else.

If a person achieves this position, it will become easy for him to reach the position described above.

Tawheed



LIVE BY IT

FIGHT BY IT

DIE BY IT

At-Tawheed means Oneness of Allah.

We say concerning the Tawheed of Allah that Allah is One without any partners. No partners in His Lordship, His Divinity, in His names and attributes or His Governance. There is no creator besides Him and no lord besides Him. There is no provider, no master, and no one that disposes the affairs of the creation except Him.

We single out Allah the Glorified in His actions, just as we single Him out in our acts of worship.

And we believe that the purpose for which Allah created the creation is worshipping Him alone.

All types of worship such as prostration, bowing, vowing, tawaf, sacrifice, slaughter, supplication, is for Allah Alone.

Allah says, "I created the jinn and humans for nothing else but that they may worship Me (alone)"¹

1.Surah Ad-Dharyat 56

2 Pillars of Tawheed



إِلَّا اللَّهُ

ITHBAT
(AFFIRMATION)



لَا إِلَهَ

NAFI
(NEGATION)

'Illallah' affirms all the forms of worship to be for Allah alone with no partner. And from the requirements of the testimony that 'la ilaha illallah' is the testimony that Muhammad ﷺ is the Messenger of Allah.

'La ilaha' negates all the forms of worship from other than Allah. It means to believe that there is no other god worthy of worship other than Allah.

4 categories of **Tawheed**

Tawheed Ar-Rububiyah



**Oneness of Allah
in His Lordship**

Tawheed Al-Uloohiyah



**Oneness of Allah
in His Worship**

Tawheed Al-Asmaa wa As-Sifaat



**Oneness of Allah in
His Names & Attributes**

Tawheed Al-Hakimiyah



**Oneness of Allah
in His Judgement**

TAWHEED AR-RUBUBIYAH

It is the Tawheed of Allah in regards with His actions. And it is achieved by the belief that Allah is the One who created the creations alone, provides for them alone, and disposes the affairs alone. Most of the people, due to their Fitrah (natural instinct), believe that Allah is the Creator, the Provider, and the Controller of life and death; they believe in all of that and affirm it for Him. It means believing that Allah is the only One Who creates, Who provides, Who sustains and Who gives life and death.



The proof is in His saying, "Say: 'Who provides for you from the heavens and the earth? Who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? Who disposes the affairs?' They will say: Allah."¹



The Creator is Allah



The Provider is Allah



Allah gives life and death

TAWHEED AL-ULOOHIYAH

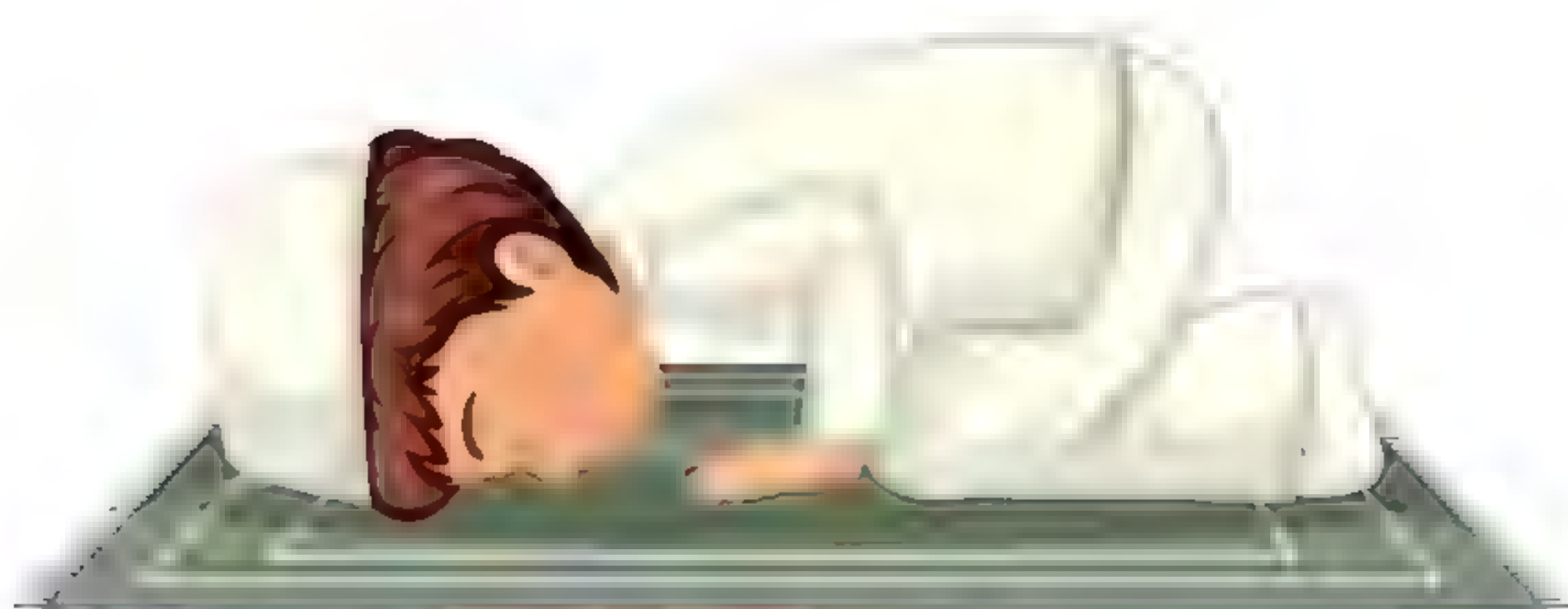
It is the Tawheed of Allah in regards with the actions of the slaves, such as du'a, vowing, slaughtering, hope, fear, fervent desire, turning towards Allah, seeking aid, seeking deliverance, glorification, bowing, jihad. Its meaning is that the slave performs these acts of worship in order to get closer to Allah alone. Therefore, if he does them for that purpose, then he is Muslim and has fulfilled Tawheed. If the slave performs worship to gain closeness to other than Allah or some to Allah and some of it to other than Allah, then he has not fulfilled Tawheed and has committed shirk, however refuge is sought with Allah.



The Tawheed of Uloohiyah is also referred to as "Tawheed al-'Ibadah" it is that which the Messengers (peace be upon them) were sent for, as every messenger began their Da'wah to their people with the command of Tawheed al-'Ibadah. Allah says, "And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut."¹



Dua to Allah



Sujood to Allah



Jihad for the sake of Allah

TAWHEED AL-ASMAA WAS-SIFAAT



Tawheed Al-Asma Was-Sifaat is the oneness of Allah in His names and attributes - to single Him out with His names and attributes. It is obligatory to believe in the Asma and Sifat of Allah which he informed us of in His Book and Sunnah of His Messenger ﷺ, with its meanings and rulings, upon the understanding of the Salaf as-Salih (righteous predecessors). The Asma and Sifat of Allah are known from the Qur'an and the Sunnah; it is not permissible for anyone, whoever it is, to come up with a name or attribute of Allah (ta'ala), because the Asma and Sifat of Allah are Tawqifiyyah (i.e., based on textual proofs). Meaning, we stop in relation to the asma where Allah named or described Himself or where the Prophet ﷺ named or described Him with.

All the Asma of Allah are perfect, some from them are: as-Samad (the Self Sufficient), al-Bari (the Originator), as-Sami (the All-Hearer), al-Basir (the All-Seer), ar-Rahman (the Owner of Mercy), al-Malik (the Sovereign), al-Hakam (the Judge). Similarly, Allah has many Sifat, all of which are high and lofty; from them are mercy, strength, wisdom, life, might, knowledge, grandeur.

TAWHEED AL-HAKIMIYAH

Tawhid Al-Hakimiyah means unifying Allah in His judgement (Hukm) and His legislation (Tashree). So just as He has no partner in His dominion and in controlling the affairs of His creation, likewise, He has no partner in the judgement and legislation. It can be achieved only when we refer all our matters to the Book of Allah and the Sunnah of His Messenger ﷺ and not confine Islam only to the mosque but implement its laws and rulings in the society to bring true justice by overthrowing false and incomplete religions and ideologies like democracy and capitalism.



As Allah says:

"The Hukm (judgment) is for none but Allâh."¹

"And whoever doesn't judge (rule) by what Allah revealed, then it those who are the disbelievers."²



1. Surah Yusuf 40
2. Surah Al-Maidah 44

CONDITIONS OF

لَا إِلَهَ إِلَّا اللَّهُ

LA ILLAHA ILLALLAH

Ilm

Having knowledge of the meaning of La Illaha Illallah.

Yaqeen

Yaqeen means certainty with perfect knowledge of the Shahadah, which negates all doubts and suspicions about it.

Ikhlas

Ikhlas is sincerity of intention, Ikhlas negates dishonesty.

Sidq

Sidq means truthfulness to Shahadah. It negates lying.

Mahabbah

Mahabbah is love for Shahadah.

Inqiyad

Submission and obedience to the Shahadah. It negates disobedience. It includes the obligatory acts of worship and to perform them sincerely for the sake of Allah.

Qabul

Acceptance of the Shahadah with the heart and tongue. It is the opposite of rejection.

Al Wala

Love for the sake of Allah

Wala is support, love, honour, and respect, in public and in secret, for those loved by one. Wala is not for anyone except Allah, for His Prophet ﷺ, and for the believers. Wala towards the believers is by loving them because of their emaan, supporting them, advising them, making du'a for them, staying with them and being merciful towards them, removing harm from them, giving them the Islamic rights.

In Islam, one does not ally because of nationality, language, race, fame, wealth or other worldly benefits, rather allegiance is only for the sake of Allah.

"VERILY, YOUR WALI IS ALLAH, HIS MESSENGER, AND THE BELIEVERS - THOSE WHO PERFORM SALAH, GIVE ZAKAH, AND BOW DOWN. AND WHOSOEVER TAKES ALLAH, HIS MESSENGER, AND THOSE WHO HAVE BELIEVED, AS ALLIES, THEN THE PARTY OF ALLAH WILL BE THE VICTORIOUS."

Surah Al-Maidah | 55-56

Wal Baraa

Hatred for the sake of Allah

Wala and Bara are a necessary part of the statement 'La ilaha illallah'. Wala is rooted in love and support, while Bara is rooted in hatred and enmity. So whoever loves the believers but does not aid or support them against their enemies, he does not have true loyalty for them. Likewise, those who hate the disbelievers, hypocrites, and apostates, but does not have enmity towards them have not truly disassociated from them.

"LET NOT THE BELIEVERS TAKE THE DISBELIEVERS AS AULIYA (SUPPORTERS, HELPERS) INSTEAD OF THE BELIEVERS, AND WHOEVER DOES THAT WILL NEVER BE HELPED BY ALLAH IN ANY WAY, EXCEPT IF YOU INDEED FEAR A DANGER FROM THEM. AND ALLAH WARNS YOU AGAINST HIMSELF (HIS PUNISHMENT) AND TO ALLAH IS THE FINAL RETURN."

Surah Aal-e Imran | 28

MILLATU IBRAHIM



**"Then, We have sent the revelation to you, "Follow the Millah of Ibrahim."¹
Allah has commanded us to establish ourselves upon the Millah (religion) of
Ibrahim Al-Khalil (the intimate friend of Allah).**

**Allah says in the Quran, "Indeed there has been an excellent example for you in
Ibrahim and those with him, when they said to their people: "Verily, we are free
from you and whatever you worship besides Allah, we have rejected you, and there
has started between us and you, hostility and hatred for ever, until you believe in
Allah Alone,"²**

**Allah has made it obligatory upon his believing slaves to hate and disassociate
from both; Shirk as well as it's people (Mushrikeen).**

**It is upon us that we fulfill this obligation and thus establish ourselves upon
Asl ad-Deen (foundations of deen). For indeed there are many people who do not
commit shirk but they haven't made Bara'a from the Mushrikeen and thus they are
not really Muslims as they have forsaken the deen of all the messengers.**

**It is as Shaykhul Islam ibn Taymiyyah said, " Ibrahim and Musa both established
asl ad-Din, which is to affirm belief in Allah, worshiping Him alone with no
partners, and opposing those who disbelieved in Allah."**

1. Surah An-Nahl 123
2. Surah AL-Mumtahanah 4
3. Majmoo' al-Fatwa, V.6 P.203

WHAT IS Shirk?



The greatest and worst of all sins is Shirk. It means setting up partners with Allah in His Lordship, Worship, Names and Attributes or Governorship.

If a person dies upon Major Shirk he will die as a Mushrik and all his good deeds will be erased and will burn in hell forever. It is not permissible for a Muslim to ask forgiveness for a Mushrik.

There are two main forms of Shirk :

ASH-SHIRK UL-AKBAR (THE MAJOR SHIRK)

ASH-SHIRK UL-ASGHAR (THE MINOR SHIRK)

TYPES OF Shirk

ASH-SHIRK UL-AKBAR **(THE MAJOR SHIRK)**

It is the greatest sin; Allah does not forgive it nor accepts from him (the one who performs it) any good deed. Allah said, "Verily, Allah does not forgive Shirk committed with Him, but He forgives what is less than that to whom He wills."¹ And Allah said, "Verily, whoever commits Shirk with Allah, then He has forbidden him Jannah, and his abode is the Fire. And for the Zalimun there is no helper."² Allah said, "If you commit Shirk, then indeed your deeds will be in vain, and you will certainly be among the losers."³

There are four types of major Shirk: (a) Shirk in da'wah, (b) Shirk in will and intent, (c) Shirk in obedience, and (d) Shirk in love.

ASH-SHIRK UL-ASGHAR **(THE MINOR SHIRK)**

It is everything that leads to major Shirk and a means to fall into it, such as Riya (showing off), swearing by other than Allah, and saying phrases like "what Allah and you will," or "I rely upon Allah and you," and other than that from matters which reduces one's Tawheed. Its expiation is to say, "Oh Allah, I seek refuge with You from committing shirk with You knowingly; and I seek your forgiveness for what I do not know of."

1. An-Nisa 48
2. Al-Maidah 72
3. Az-Zumar 65

What is **Kufr?**



Kufr in Arabic means covering and concealing something. In Shari'ah terminology, Kufr means disbelieving in Allah & His Messengers. It is the opposite of Emaan.

Kufr can be :-

- **Accompanied by denial.**
- **Doubt which is not accompanied by denial.**
- **Turning away from faith out of jealousy or arrogance.**
- **Because of one following his whims and desires.**

So Kufr is the attribute of everyone who rejects something that Allah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one outside the fold of Islam.

Types of Kufr



KUFR AL-AKBAR (MAJOR KUFR)
Which removes one from the Millah

KUFR OF DENIAL

Allah says : "Those who deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?"¹

KUFR OF THOSE WHO RIDICULE ALLAH, HIS PROPHET, HIS DEEN

Allah says about them: "If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah , and His Ayat (proofs, verses, lessons, signs, revelations) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, sinners, criminals)."²

KUFR OF THOSE WHO CURSE ALLAH, HIS PROPHET, HIS DEEN.

The curse negates the obligatory glorification for Allah, His Prophet, His Deen. Allah says: "And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart."³

KUFR OF REJECTION, ARROGANCE, REFUSAL TO OBEY ALLAH

Allah says about Satan: "...he refused and was proud and was one of the disbelievers."⁴ This type of Kufr is the common amongst the kufr of the enemies of the messengers.

1. Al-Araaf 147
2. At-Tawba 65-66
3. Al-Hajj 32
4. Al-Baqarah 34

KUFR OF TURNING AWAY FROM THE RELIGION OF ALLAH

Allah says: "But those who disbelieve turn away from that whereof they are warned."¹

KUFR OF WORDS

Allah says: "...but really they said the word of disbelief, and they disbelieved after accepting Islam"². From the verbal kufr is calling upon other than Allah and seeking refuge from the dead.

KUFR BY ACTIONS

Allah says: "Say (O Muhammad): "Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)."³. Therefore prostrating to other than Allah, slaughtering to other than Allah, is Shirk and disbelief in Allah. From the Kufr by actions is magic. Allah says: "Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic"⁴. Because magic involves using the Jinn, getting connected with them, the claim of knowing the unseen and sharing the knowledge of the unseen with Allah.

KUFR OF THE HEART AND DOUBT

Allah says: "Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful."⁵ Allah also says: "It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver."⁶

KUFR AL-ASGAR (MINOR KUFR) Which does not remove one from the Millah

It is called Kufr An-Ni'mah (being ungrateful of the favors of Allah); the proof is Allah's saying,

"And Allah puts forward the example of a township, that dwelt secure and well-content; its provision coming to it in abundance from every place, but it denied the favors of Allah. So Allah made it taste extreme hunger and fear, because of that which they used to do."⁷

1. Al-Ahqaaf 3
2. At-Tawba 74
3. Al-Anaam 162
4. Al-Baqarah 102

5. Al-Hujurat 15
6. At-Tawba 45
7. An-Nahl 112

KUFR BIT TAGHUT

'Kufr bit-Taghut' means to 'disbelieve in Taghut'. Kufr bit-Taghut is from the foundation of the Deen of Islam and the first obligation Allah placed on the children of Adam and the first matter the Prophets and the Messengers called their people towards. As Allah says:

"And We certainly sent unto every nation a messenger, [saying], Worship Allah and avoid the taghut."¹

This ayah is the meaning of 'La ilaha illallah,' and includes Nafi (negation) and Ithbat (affirmation) just like 'La ilaha illallah.' His saying: 'worship Allah,' is Ithbat and His saying: 'avoid the Taghut,' is Nafi."



What is Taghut?

Taghut is from the Arabic word 'Tughyan', and Tughyan means to exceed the limits and bounds. Taghut is anything by which the slave transgresses the limits through worship, following, or obedience. Thus the taghut of people is whom they seek judgement from other than Allah and His messenger, or whom they worship alongside Allah, or whom they follow without guidance from Allah, or whom they obey in what they do not know to be in obedience to Allah.

The Taghut is of three types:

- (1) The Taghut of ruling.
- (2) The Taghut of worship.
- (3) The Taghut of obedience and following.

The Tawagheet (pl. of Taghut) are many but their heads are five.

HEADS OF TAGHUT

THE SHAYTAN WHO CALLS TO THE WORSHIP OF OTHER THAN ALLAH



Allah says : "Did I not enjoin upon you, O children of Adam, that you not worship the Shaytan. Indeed, he is to you a clear enemy."¹

Thus the Shaytan is the biggest taghut, who is ever insistent on deviating the people from the obedience of Allah. And there are humans who assist the Shaytan in diverting people away from the obedience of Allah; they are tawaghit as well.

THE TYRANT RULER WHO ALTERS THE RULINGS OF ALLAH

"Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They want to go to the taghut for judgement (i.e., take a ruling from other than what Allah revealed), while they were commanded to disbelieve in it; and Shaytan wishes to lead them far astray."²

From these are the heads of states and governments, kings and leaders who substitute (tabdil) the rulings of Allah with fabricated man-made laws, customary laws, and tribal traditions, or dismantle a legislated ruling, such as abolishing the Hudud, Jihad, and Zakah.



1. Ya-Sin 60
2. An-Nisa 60

WHOEVER JUDGES BY OTHER THAN WHAT ALLAH REVEALED



Allah says : "And whoever does not judge by what Allah has revealed, then it is those who are the disbelievers."¹ Whoever takes a ruling in his dispute according to other than Allah and His messenger has judged according to the Taghut. The slave is ordered to disbelieve in Taghut. The slave will not have disbelieved in the taghut until he singles out judgment for Allah. If a ruler or judge rules between disputing parties according to other than what Allah revealed, for instance he judged by fabricated man-made laws or social customs or his whims, he apostates from the Deen of Allah and becomes a Taghut.

WHOEVER CLAIMS KNOWLEDGE OF THE UNSEEN

Allah says : "Say, 'None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.' "²

So whoever claims to know the unseen is a Taghut. Because he made himself a partner to Allah and claims an attribute from the attributes of Rububiyyah.



WHOEVER IS WORSHIPPED BESIDES ALLAH AND HE IS PLEASED WITH THAT



Allah says : "And whoever of them should say, 'Indeed, I am a god besides Him' - that one We will recompense with Hell. Thus do We recompense the wrongdoers."³ Ibadah is a right that belongs to Allah and no one has the right to call to the worship of himself or to the worship of anyone besides Allah. So whoever does that or does not do that but is pleased that he is worshipped besides Allah, is a Taghut. This label is correct in relation to everyone who is worshipped and is pleased with that, for example Firawn and Nimrud. But for whoever is not pleased with that, such as Uzayr and Eesa عليه السلام, it does not apply.

1. Al-Maidah 44
2. Al-Naml 65
3. Al-Anbiya 29

NIFAQ

Nifaq in Arabic means 'Hypocrisy'. Nifaq means making an outward display of Islam whilst inwardly concealing Kufr (disbelief) and evil. Nifaq is more dangerous than kufr and the punishment for it is more severe, because it is kufr mixed with Islam and its harmful effects are greater. Hence Allah will put the Munafiqeen (hypocrites) in the lowest level of Hell, as He says : "Verily, the hypocrites will be in the lowest depth (grade) of the Hell ; no helper will you find for them." ¹



There are 2 types of Nifaq

Major Nifaq (in beliefs)

Major Nifaq is hiding kufr in the heart, while displaying belief upon the tongue and limbs. Its types are six; and its beholder is from the people of the lowest pits of the Hell.

- (a) belying the Prophet.
- (b) belying some of what the Prophet came with.
- (c) hating the Prophet.
- (d) hating some of what the Prophet came with.
- (e) rejoicing when the din of the Prophet weakens.
- (f) hating when the din of the Prophet gains victory.

Minor Nifaq (in actions)

Minor Nifaq is something done that is from the actions of the Munafiqeen and a part of their qualities, with the presence of the foundation of Iman. They are of five types and mentioned by the Messenger of Allah ﷺ in his saying:

- (a) when he speaks he lies.
- (b) when promises he breaks it
- (c) when he is entrusted he betrays.
- (d) when he disputes he transgresses.
- (e) when he makes an agreement he violates it.

1. Surah An-Nisaa 145

Nawaqid ul - Islam

Nullifiers of Islam

The things which take a Muslim outside the fold of Islam and makes one apostate from Islam are many.

And the ten most enormous are:

SHIRK IN THE WORSHIP OF ALLAH.

WHOEVER SETS UP BETWEEN HIMSELF AND ALLAH INTERMEDIARIES, CALLING UPON THEM, ASKING THEM FOR INTERCESSION, AND RELYING UPON THEM.

WHOEVER DOES NOT TAKE THE ATHEISTS, POLYTHEISTS (MUSHRIKEEN), AS DISBELIEVERS (KAFIR) OR DOUBTS THEIR KUFR OR BELIEVES THAT THEIR PATH IS CORRECT.

WHOEVER BELIEVES THAT THE GUIDANCE OF OTHER THAN THE PROPHET IS MORE COMPLETE THAN HIS GUIDANCE OR THAT THE RULING OF OTHER THAN HIS IS BETTER THAN HIS RULING.

WHOEVER HATES ANYTHING WHICH PROPHET ﷺ CAME WITH.

WHOEVER MOCKS ALLAH OR HIS BOOK OR HIS MESSENGER ﷺ.

WHOEVER PRACTICES MAGIC OR AGREES TO IT.

SUPPORTING AND ASSISTING THE MUSHRIKIN AGAINST THE MUSLIMIN.

WHOEVER BELIEVES THAT SOME PEOPLE ARE PERMITTED TO DEPART FROM THE SHARI'AH OF THE PROPHET MUHAMMAD ﷺ AS AL-KHIDR DEPARTED FROM THE SHARI'AH OF MUSA (ALAYHISSALAM).

WHOEVER TURNS AWAY FROM THE DEEN OF ALLAH, NOT LEARNING IT NOR ACTING UPON IT.

Usool Ath-Thalatha

3 Fundamental Principles of Islam

THE SLAVE'S KNOWLEDGE OF HIS LORD, HIS DEEN, AND HIS PROPHET ﷺ



So if it is said to you, "Who is your Lord?"
Then say, "My Lord is Allah, who has nurtured and cherished me and all of the 'Alamin (i.e. All of creation) with His favours and blessings. He is my Ma'bud (object of worship/deity); I do not have besides Him any other Ma'bud."

And if it is said to you, "What is your Deen?" Then say, "My Deen is Islam; it is to surrender to Allah with Tawheed, to submit to Him with obedience, and to disown from Shirk and its people."



And if it is said to you, "Who is your prophet?" Then say, "My prophet is Muhammad ﷺ ibn 'Abdullah ibn 'Abd al-Muttalib ibn Hashim; Hashim is from Quraysh, and Quraysh is from the Arabs, and the Arabs are from the progeny of Ismail ibn Ibrahim عليه السلام."

WHERE IS ALLAH?

Allah, says in the Quran,
'The Most Merciful 'Istawaa' over the Throne.'¹
'Istawaa' is an Arabic word which means 'to establish.' This means Allah is over and above the throne, totally separate from His creation. We do not negate this establishment above the throne because Allah made it fitting for Himself. And we do not ask 'how', we hear and we believe in it. We stop where Allah, His Messenger ﷺ and companions stopped. It is an 'Istawaa' that befits the Most Merciful.



Allah says in the Quran,
'He is Allah, in the heavens and the earth.'²

Ibn Kathir said in an explanation of this verse, 'The interpreters of the Qur'an have agreed that we do not say as the Jahmiyyah (a misguided sect) say, that Allah is in every place! High is Allah from what they attribute to Him!! The meaning of 'in the heavens' is above the heavens. However Allah is with us by His knowledge, He hears us and sees us while He is above the Throne.'³

And we find in the Sunnah of Allah's Messenger ﷺ when he gave a farewell sermon on the day of 'Arafah, during the farewell Hajj and said, 'Have I not conveyed the message?' They (companions) replied 'Yes.' Then he pointed his finger up and then pointed it down towards the people and he said, 'O Allah be a witness to this.'⁴

And on the authority of Mu'awiyah ibn Hakam as Sulami رضي الله عنه who said, 'I had a slave girl who used to shepherd my sheep for me around Uhud and Juwaniyyah. One day I went there but unfortunately a wolf snatched one of them. I am a man from the children of Adam and was sorry that I slapped her face. I told the Prophet ﷺ and he warned me of the seriousness of what I had done. I said to him, 'O Messenger of Allah, should I not set her free?' So he said, 'Bring her.' So, he said to her, 'Where is Allah?' She said, 'In the sky'. He asked her 'Who am I?' So she said, 'You are the Messenger of Allah.' He said, 'Free her as she is a believer.'⁵

1. Surah Ta'Ha 5
2. Surah Anaam 3
3. Tafseer Ibn Kathir

4. Sahih Al-Muslim
5. Sunan Abu Dawood

Muhammad ﷺ

THE SEAL OF PROPHETS

It is obligatory upon us to believe in all the Prophets of Allah and His Messengers that Allah informed us in His Book or whom His Messenger ﷺ informed of in his Sunnah and we do not distinguish between any of His Messengers.

Disbelieving in the prophethood of any prophet whose prophethood was affirmed by Allah is disbelief in all the prophets.

Allah said, "Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment."¹

And we say nothing concerning the prophets of Allah except what Allah's Messenger ﷺ said, "The prophets are paternal brothers; their mothers are different, but their religion is one."²

Muhammad ﷺ is the seal of all the Prophets. So there is no Prophet after him. Anyone who believes that Muhammad ﷺ is not the last of the prophets or there came a messenger after him is a disbeliever.

Allah said, "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets."³



Every Prophet was sent exclusively to his own people, but Allah sent His Messenger Muhammad ﷺ to all of mankind.

Allah said, "And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind..."⁴

And the Shari'ah of Muhammad ﷺ is the dominant Shari'ah over all the other legislations until the Day of Judgment. The slave will not be a believer until he follows it and whole-heartedly submits to its judgments.

Allah said, "No, by your Lord, they will not believe until they make you the judge in that whatever disputes occur among them, thereafter finding no discomfort from what you have decided and they submit completely."⁵

And we believe in the miracles of Prophet Muhammad ﷺ, we guard their rights and behave with manners towards them. Yet on the contrary the particular qualities of humans apply to all prophets as well.

Prophet Muhammad ﷺ was born from two parents, he ate food and married women, he got hungry and fell sick, and he felt joy and sorrow. And Allah caused him to die as He causes all souls to die, but what distinguishes the Prophet from others is the prophethood and revelation.

Allah said commanding His Prophet Muhammad ﷺ to say "Say (O Muhammad): I am only a man like you. It has been revealed to me that your God is One God"⁶

Prophet Muhammad ﷺ did not possess knowledge of the unseen (al Gayb) or of the final hour except what Allah taught him through revelation.

Allah commanded His Prophet ﷺ to say, "Say (O Muhammad) I hold not for myself (the power of) benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth and no harm would have touched me. I am not except a warner and bringer of good tidings to a people who believe."⁷



4. Surah Saba 28
5. Surah An-Nisaa 65
6. Surah Al-Kahf 110
7. Surah Al-Araf 188

Allah sent His Messenger ﷺ as a guide for all humankind but it is not upon the prophet ﷺ to guide the hearts of the slaves for the hearts are between the fingers of ar-Rahman and He turns them as He wills.

Allah said "Verily, you do not guide whom you love, but Allah guides whom He wills."⁸

However, the guidance of showing and directing is upon the prophets and Messengers. This type of guidance is from the justice of Allah the Most High and His mercy that He has bestowed it upon all of the creation.

Allah said, "And We will not punish a people until We have sent a Messenger."⁹

Hence, the greatest of Allah's bounties is His mercy towards His slaves by sending the Messengers to them in order to guide them to the straight path and to inform them of that which will cause them to reach paradise and save them from the punishment of the fire.

It is obligatory upon us to love the Messengers, praise them, send Salah and Salams upon them, supplicate for them due to what they endured of harms from their people and what they suffered of calamities in their mission.

Say (O Muhammad to mankind): "If you really love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."¹⁰

8. Surah Al-Qasasa 65
9. Surah Al-Isra 15
10. Surah Aal-e-Imran 31



Ahlul-Bayt & Sahaba

**With the love of the Messenger of Allah ﷺ we also love the purified people of his house (Ahlul Bayt) and his companions, followers, and helpers until the Day of Judgment. They are those who believed in Allah, His Prophet ﷺ and the message with which he (Muhammad ﷺ) came and died upon it.
[May Allah be pleased with all of them].**

We ally ourselves with them and we do not disassociate ourselves from any of them, we hate those who hate them and we mention them with nothing but good.

Love of the Ahlul Bayt and the Sahaba is a part of our Emaan and by it we seek to draw close to Allah. And we distinguish ourselves from the people of innovation by having a clean heart and tongue for all of them [the companions] and we supplicate for them with the statement of the Most High:

"Oh our Lord, forgive us and our brothers who have proceeded us in faith, and do not place any resentment in our hearts for those who have believed. Oh our Lord, indeed you are the One Full of pity, Most Merciful."¹

The Prophet ﷺ said, "Do not insult my companions. If one of you were to spend the likes of mount Uhud in gold, it would not reach a small portion of theirs or even half of that."² And the Prophet ﷺ said , " I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. The second is the members of my household, I remind you (to be kind) to the members of my family (he ﷺ repeated this thrice).³

1. Surah Al-Hashr 10
2. Sahih Al-Bukhari 3470
3. Sahih Muslim 2408

Amongst the greatest reasons for the high status of the companions of the prophet ﷺ is that to which Allah bore witness of their purity of heart and sincere faith. The Sahaba were the best of this Ummah, the most righteous of heart and the deepest in knowledge.

In another Hadith, The Prophet ﷺ said, "My Ummah will split in 73 sects all of whom will be in hell except one group". The companions asked, 'Who are they, O Prophet of Allah?' To which the Prophet ﷺ replied, "Those who follow which I and my companions follow."¹

From the above mentioned Hadith we understand that the Prophet has instructed us to follow his path and after him the path of his companions.

The most prominent of the Sahaba are the 10 who were given the glad tidings of Jannah, entitled as 'Ashara Mubashara'.



رضي الله عنهم جميعا

(May Allah be pleased with them all)

Quran

The word of Allah



The Quran is the literal word of Allah, revealed to Prophet Muhammad ﷺ through the Angel Jibrael. Allah says: "The revelation of The Book is from Allah, the Mighty, the Wise."¹

The Quran is "a guidance for mankind... and the distinction (between right and wrong). It provides direction to help mankind judge between right and wrong, without which, man would surely be in loss. The Quran is the Law given by Allah to the mankind, so that they live their lives in accordance to it.

The Quran was revealed to Prophet Muhammad ﷺ and exists only in the language in which it was revealed - Arabic. However, the translation of the meaning of the Quran is available in many languages. The Quran was not sent down as a complete book in one revelation; rather, the revelation spanned over a period of 23 years. For this reason, it is essential to know in what circumstances the verses were revealed, in order to have a proper understanding of the Quran; otherwise, its teachings could be misunderstood. The most important topic mentioned throughout the Quran is the belief in the One, True God. Allah informs us that He has no partner, no son, no equal, and that none has the right to be worshipped except Him alone. Nothing is comparable to Allah and none of His creation resembles Him. The Quran also rejects the notion of attributing human qualities and limitations to Allah. Since Allah alone is the only One worthy of worship, false deities and false gods must be rejected. The Quran also rejects the notion of attributing divine qualities to anyone or anything other than Allah. Quran is the Kalaam (word) of Allah and not His creation.

1. Al-Jaathiyah 18

Rights of the Quran

on the Believers

Reading and Reciting

"Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers."

Memorizing

"And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

Understanding

"[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded."

Following

"And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy."

Conveying

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people."

Shariah

The Law of Allah



Before Allah sent Adam عليه السلام on Earth no other creation of Allah was granted the ability to disobey Him with regards to His legislation. Allah has granted mankind the ability to disobey Him and enter Hellfire or obey Him and enter Paradise.

When Allah sent Adam عليه السلام down on Earth He said :

"Get down all of you (Man and Shaitan) from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve."¹

Mankind was to rule and dominate the Earth on His behalf (according to Allah's legislation), this is the meaning of the term Khilafah (Islamic governing system). Hence, in every nation and era Allah sent Messengers to mankind so they believe in Him alone, dominate and control the Earth so that Shaitan and the forces of Kufr have no influence on mankind. This is the ever-going battle between Emaan and Kufr.

Although Allah dominates all creations because He is the Creator, he also wants his believing slaves to dominate His earth, so they can then enjoin all that is good and forbid all evil.

The final Sha'riah of Allah was brought by His final Messenger Muhammad ﷺ and it is the Sha'riah we all are obliged to follow until the last day. It is a communal obligation upon us to enforce the final Shariah of Allah upon His earth by fighting the heads and forces of Kufr.

Sha'riah refers to the entire religion (Islam), which Allah has chosen for His slaves to bring them forth from the depths of darkness into the light. It is what He has prescribed for them and what He has explained to them of commands and prohibitions, Halal and Haram.

Halal & Haram

Being our creator Allah loves and cares for us. And he knows what is good and what is bad for us. Thus, he has permitted us to use and consume some things on Earth, while forbidden us from some things. The things that Allah has permitted us to use and consume are called as Halal and the things from which Allah has forbidden us are called as Haraam. And only Allah has the power of making things Halal and Haram.

For example:-

fruits, vegetables, chocolates, meat of chicken, goat, cow, and other cattles, etc are Halal for us.

Likewise, alcohol, gambling, music, intoxicants, meat of pig and other wild animals, etc are Haram for us.



HALAL



HARAM

Hadith & Sunnah



Hadith means the words, actions, approvals or attributes that have been narrated from the Messenger of Allah ﷺ. A hadith may either confirm things that are mentioned in the Quran, such as prayer, zakah etc., or it may give details of things that are mentioned in the Quran in general terms, such as the numbers of rakahs in each prayer, the thresholds for paying zakah, etc. It may also explain rulings which are not mentioned in the Quran.

The Hadith of the Messenger of Allah ﷺ is a revelation (Wahy) from his Lord. Allah says :

“Your companion (Muhammad) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a Revelation revealed.”¹

There are 2 Categories of hadith :-

- 1.) Maqbool : The Hadith fulfill the conditions of acceptability and is fit to be quoted as evidence and acted upon. These Hadith are divided in 2 types:
 - a.) Saheeh : It fulfill the highest conditions of acceptability.
 - b.) Hasan: It fulfill the minimal conditions of acceptability.
- 2.) Mardood : The Hadith does not fulfill the conditions of acceptability. These Hadith are divided in 2 types:
 - a.) Daeef : It fails to meet any of the conditions of acceptability.
 - b.) Mawdoo : Its isnad includes anyone who was a liar or accused of lying.

The term 'Sunnah' is applied to the Prophet's ﷺ guidance which is well-established in a general sense in all of his affairs, meaning his path, his methodology and his way. In this context, the scholars do not usually use the term “Hadith.” Sunnah is the opposite of B'idah (innovation). A person may be a Muhadith (scholar) of Hadith yet also be a Muftadi (an innovator).

Bidah

The root of the word Bidah in Arabic means initiating something without any precedent. According to Sha'riah, the definition of Bid'ah is 'Worshipping Allah in ways that Allah has not prescribed.' If you wish you may say, 'Worshipping Allah in ways that are not those of the Prophet ﷺ or his rightly guided successors (al-Khulafaa al-Raashidoon).

Prophet ﷺ said:

"I urge you to adhere to my Sunnah and the way of the rightly-guided successors (al-Khulafa al-Raashidoon) who come after me. Hold fast to it and bite onto it with your eyeteeth [i.e. cling firmly to it], and beware of newly-invented matters." ¹

So everyone who worships Allah in a manner that Allah has not prescribed or in a manner that is not in accordance with the way of the Prophet ﷺ or his rightly-guided successors (al-Khulafa' al-Raashidoon), is an innovator, whether that innovated worship has to do with the names and attributes of Allah, or to do with His rulings and laws.

Bidah may be divided into two categories:

- 1.) Bid'ah which constitutes Kufr.
- 2.) Bid'ah which does not constitute Kufr.

The kind of Bid'ah which constitutes Kufr is when one denies a matter on which scholars agree. It is making something obligatory as non-obligatory and vice-versa. Also, it is making something Halal as Haram or vice-versa. It is believing something about Allah, His Messenger and His Book which has no basis in the Qur'an and Sunnah which will result in disbelieving in the Qur'an and Hadith. For example, not considering actions of the limbs to be a pillar from the pillars of Emaan, considering music Halal.

The second category, Bid'ah which does not constitute Kufr, is defined as that which does not imply rejection of the Qur'an or of anything with which Allah sent His Messengers. Examples includes delivering the Eid khutbah before the Eid prayer, delivering the khutbah whilst sitting down on Fridays, celebrating the birthday of Prophet ﷺ, visiting specific shrines of Awliya and expecting reward.



1. Sunan Ibn Majah 42

WHAT IS JIHAD?



Jihad means waging war for the sake of Allah. Jihad is a means of calling people to the true religion of Allah by fighting those who reject it with one's self and one's wealth. The Messenger of Allah ﷺ and the rightly guided caliphs after him waged jihad against the enemies of Islam several times during their lifetime. Jihad is a communal obligation upon the Muslims and is also sometimes referred to as the 6th pillar of Islam or the roof of Islam which protects its pillars.

"Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."¹

Abdullah ibn Mas'ud RA who said, "I asked, 'O Messenger of Allah! Which action is the greatest in the sight of Allah?' He replied, 'Salah at its correct time.' I asked, 'Then which?' He replied, 'Good treatment of parents.' I asked, 'Then which?' He replied, Jihad in the cause of Allah.'

Jihad can be offensive or defensive. In offensive jihad the disbelievers are invited to Islam or forced to pay Jizyah in return of security from the Muslims. Those who reject Islam and do not pay Jizyah are fought.

When the enemies of Islam attack the Muslims and their lands, jihad becomes an individual obligation upon every adult and sane Muslim.

1. Surah Al-Baqarah 216



Hijab

"And stay in your houses and do not display yourselves like the times of ignorance."¹

Allah has obligated Hijab for the women and enjoined upon them to stay in their houses and do not display themselves and do not leave the house without any necessity.

A Muslim woman is not allowed to leave her house without any necessity by seeking the permission of her male guardian (Father, husband, brother) and she is obligated to conceal herself (her Awrah) in front of her non-mahram men.

As the Prophet ﷺ said " The woman is Awrah" and Imam Ahmad said about this Hadith "This means everything of the women"

Therefore, a woman is obliged to cover her entire body, even the face and hands. Imam Ahmad said that even the nails of a woman are 'Awrah, and this is also the view of Imam Maalik.

Hijab is an Arabic word meaning barrier or partition. In Islam, however it has a broader meaning. Hijab means to cover the awrah of a woman.

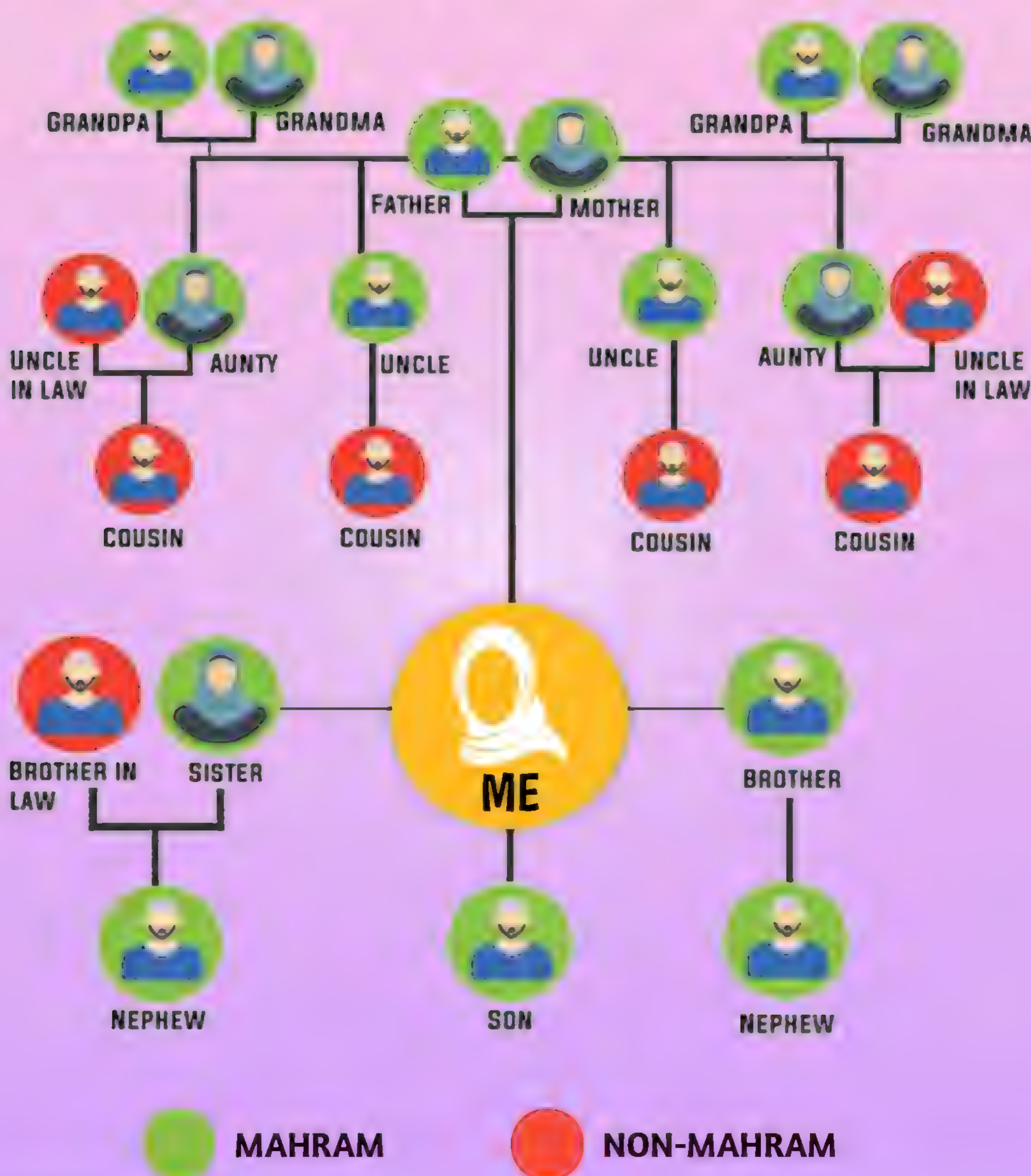
Condition of Hijab:-

- It should cover all the body.
- It should not be an adornment in and of itself.
- It should be thick and not transparent.
- It should be loose, not tight.
- It should not be perfumed with fragrance.
- It should not resemble the clothing of men.
- It should not resemble the dress of kaafir women.
- It should not be a garment of fame and vanity



"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islām), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful."¹

Know you Mahram



Also Allah says, "Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do."¹

Just as Allah has obliged the believing women to stay in their houses and conceal their Awrah in front of non mahram men, Allah has obliged upon the believing men (and women) to lower their gaze from looking at forbidden things which may lead them to sin. They should look only at what is permissible for them to look at, If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away.

In conclusion, we learn that Allah has ordered the believing women to stay in their homes and conceal herself from non mahram men and at the same time He ta'ala ordered them both (men and women) to lower their gazes to prevent them from going near to sin and immorality.

GLOSSARY

ALAMEEN : The worlds, the universe, mankind, jinn and all that exists.

AAAYAH (pl. AAYAT) : Signs, proofs, verses of the Qur'an.

AHLUL BAYT : The people of the house of Prophet Muhammad ﷺ .

AHLUS SUNNAH : The people strictly adhering to the Sunnah of the prophet ﷺ, the khulafa ar' rashidoon and the early generations of the Muslims.

ĀLIM (pl. ULEMA) : A religious scholar.

AQEEDAH : Creed; belief; the foundation of the religion. It refers to those matters (of knowledge from the Qur'ān and Sunnah) which are believed in, with certainty and conviction in the heart, they are not tainted with any doubt or uncertainty.

AQL : Intellect.

ASL : The default ruling of something.

ASL AD DEEN : Foundation of the deen.

AL-ASMA WA AS-SIFFAT : The divine names and attributes of Allah.

AWRAH : Body parts which must be covered from others.

BATIL : Falsehood; Invalid/Nullified act according to the Sharī'ah.

BIDAH : Innovation; that which is newly introduced into the religion of Allāh.

BITANA : Close friends, advisors, consultants, protectors, helpers.

DAR AL-ISLAM : Literally means "Land of Islam"; refering to those countries where the Shari'ah of Allah is dominant and muslims are free to practice their religion.

Dār al Kufr: The land, or place in which the laws and governing system of Kufr are dominant and apparent, with the Kuffār being in power.

DAR AL-KUFR : The land, or place in which the laws and governing system of Kufr are dominant and apparent, with the Kuffār being in power.

DAR AL-HARB : Literally means "Land of war"; referring to those countries which do not have a treaty of non-aggression or peace with Muslims; territory of the disbelievers.

DAR AL-MUAHADDAH : A land in which there exists a valid covenant or peace treaty between its inhabitants (as a whole) and Muslims.

DEEN : A complete way of life, religion.

DHIMMI : A protected person; a non-Muslim (Christian or Jew) living under the protection of an Islāmic ruled state. He must pay Jizyā.

DUA : Supplication.

FAQIH (pl. FUQAHA): A person who is an expert in Islāmic Fiqh (jurisprudence).

FARDH AYN : Individual obligation; examples include believing in Allāh and all the pillars of Islām, the prayer, fasting, charity, Hajj, acquiring knowledge of the necessities of the Dīn.

FARDH KIFAYAH : Communal obligation; examples include matters related to the Janāzah, giving Athān, 'Id prayer, learning details of Fiqh matters.

FASIQ : Someone who transgresses; Major sinner; A Muslim who commits actions which are classified as major sins under Islāmic law, or who habitually engages in minor sins.

FATAWA : An Islāmic ruling given by a qualified authority.

FITRAH : The natural disposition/state of the human; the state of purity that all humans are born with.

FIQH : Islāmic jurisprudence.

HADITH : collection of the sayings of Prophet Muhammad ﷺ, with accounts of his daily practice. It constitutes the major source of guidance apart from the Qur'an.

HALAL : Something that is permissible/permitted by the Sharī'ah.

HARAM : Forbidden by the Sharī'ah; Unlawful; That which the legally responsible person is rewarded for leaving and sinful for doing.

HIDAYAH : Guidance.

HIJAB : Covering of a Muslim woman in front of non-mahram men.

HUDUD : Limits, boundaries; Limits ordained by Allāh, prescribed punishments.

HUKM (pl. AHKAM) : Refers to the rulings/judgement of Allāh, or the legal rulings derived from Fiqh.

IBADAH : Everything which Allah loves and is pleased with from among the sayings and inward and outward actions.

IJMA : Consensus of the Scholars.

IKRAH : Coercion; force.

ILM AL-GAYB : Knowledge of the unseen.

IMAM : Religious leader; one who leads the congregational prayer, and/or leads a community.

ISTIHLAL : Declaring or considering what's forbidden as lawful.

ITHBAT : Affirmation.

JAHL : An ignorant person.

JAHL : Ignorance.

JIHAD : Linguistically in arabic means struggle; in Islāmic terminology it means obligatory fighting in Allah's cause.

JIZYAH : Tax paid by non-Muslims living in an Islāmic ruled state. This tax guarantees them security and protection.

KAFIR (pl. KUFFAR) : A rejector of faith; disbeliever.

KHALIFAH : The leader of the Muslims all around the world.

KHILAFAH : Islamic governing system.

KHULAFAH AR-RASHIDOON : The rightly guided caliphs.

KUFR AKBAR : Major disbelief.

KUFR ASGHAR : Minor disbelief.

MABUD : An object of worship.

MAHRAM : A member of one's family with whom marriage is prohibited; from whom concealment of the body with Hijab is not obligatory.

MILLAH : Religion.

MUBTADI: An innovator. One engaged in bidah.

MUFASSIRUN : The scholars who explain the Qur'ān.

MUHADDITH : A scholar of hadīth.

MUJAHID : A Muslim who fights in the cause of Allah against the enemies of Islam with his self and wealth.

MUJTAHID : The one who performs Ijtihād; a scholar who can deduce independent verdicts directly from the primary Islāmic sources.

MUNAFIQ (pl. MUNAFIQUEEN) : Hypocrite; One who outwardly displays Islām but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are lesser types.

MURTAD : An apostate.

MUSHRIK (pl. MUSHRIKEEN) : A polytheist.

MUWAHHID (pl. Muwahideen) : A Monotheist, believer in Tawheed.

MUWALAH: Friendship, love.

NAFI: Negation.

NIFAQ: Hypocrisy.

NIYAH: Intention (in the heart).

NON-MAHRAM : People with whom marriage is allowed and from whom the women are obligated to conceal themselves.

QISAS : Retaliation, law of equality.

QITAL : Killing.

QIYAS : Fiqh; Analogy.

RIDDAH : Apostasy.

RISALAH : The message sent by Allāh.

RIYA : Showing off; for example, a person beautifying actions of worship because he knows people are watching.

SAHABA : The companions of the Prophet. Those who believed in the Prophet, saw him, and accompanied him during the time he was alive, and who died as a Muslim.

SAHIR : A magician.

SALAF : The righteous predecessors; referring to the first three generations of Muslims after the Prophet.

SHAHADAH : The declaration that none has the right to be worshipped except Allāh, and that Muhammad ﷺ is the Messenger of Allāh.

SHARIAH : The Islamic law.

SHIRK AL-AKBAR : Major Polytheism.

SHIRK AL-ASGHAR : Minor Polytheism.

SIHR : Magic.

SUJOOD : Position of prostration.

SUNNAH : Actions of prophet Muhammad ﷺ.

TAWIL : Explanation/elucidation (according to Mufasssirūn); The reality of how something will occur and its result; Misinterpretation of something.

TAFSIR : The (science of the) explanation of the Qur'ān.

TAHAKUM : Seeking judgement.

TAHAKUM ILA AT-TAGHUT : Seeking judgement from the taghut.

TAHARAH : Ritual purity.

TAKFIR : Ascribing someone to kufr. Labelling someone a Kafir.

TAKLIF : The age of being held to account.

TALIB AL-ILM : Student of Knowledge.

TASHREE : Legislation.

TAWAKKUL : Trust and absolute reliance.

TAWALLI : Allging with the disbelievers against the Muslims.

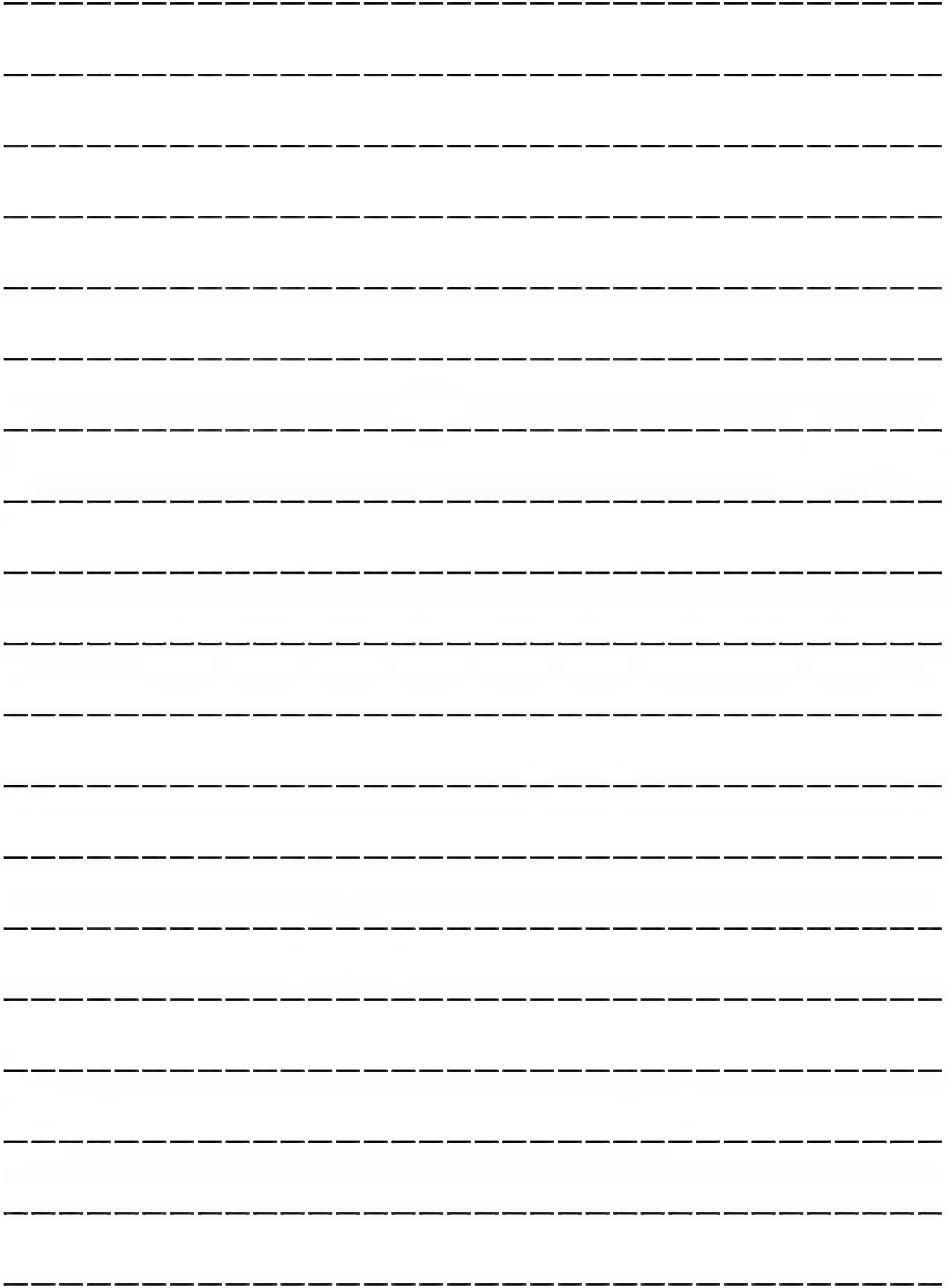
TAWASSUL : Intercession.

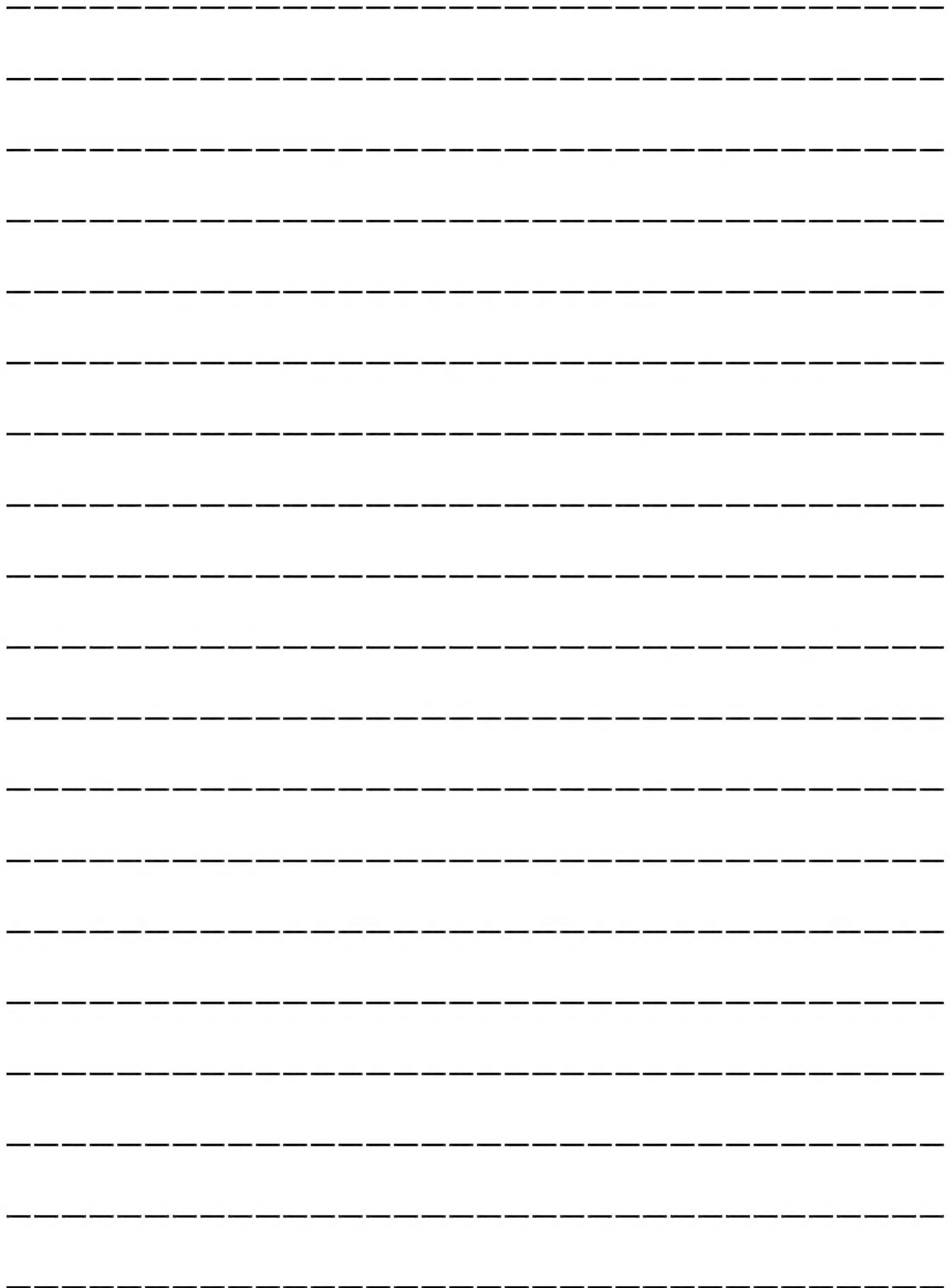
TAWHEED : The belief in the absolute. Oneness of Allāh. It is to believe that Allāh Alone is the Creator, Nourisher and Sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that are above anything that one can imagine.

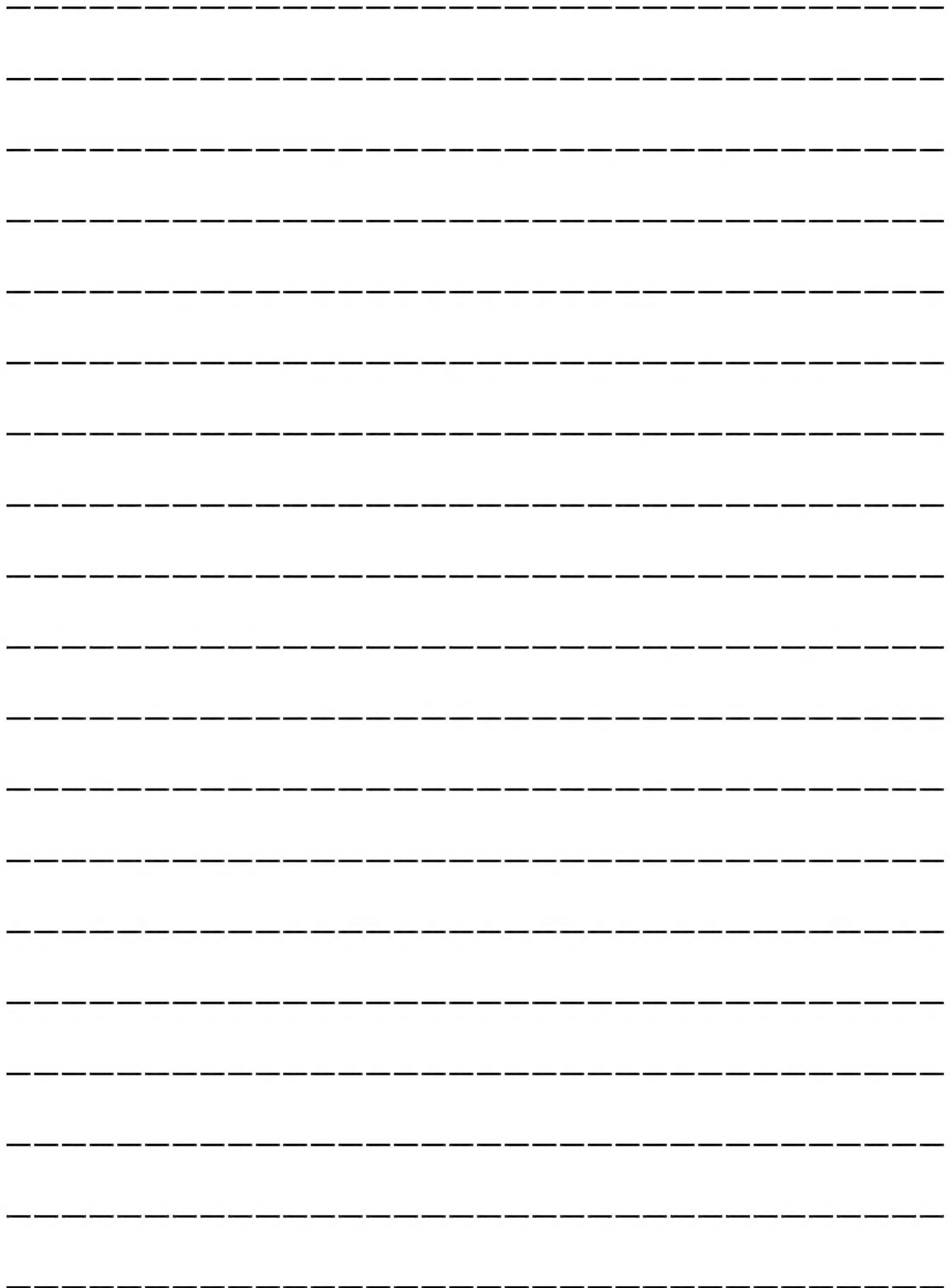
UMMAH : Community, nation.

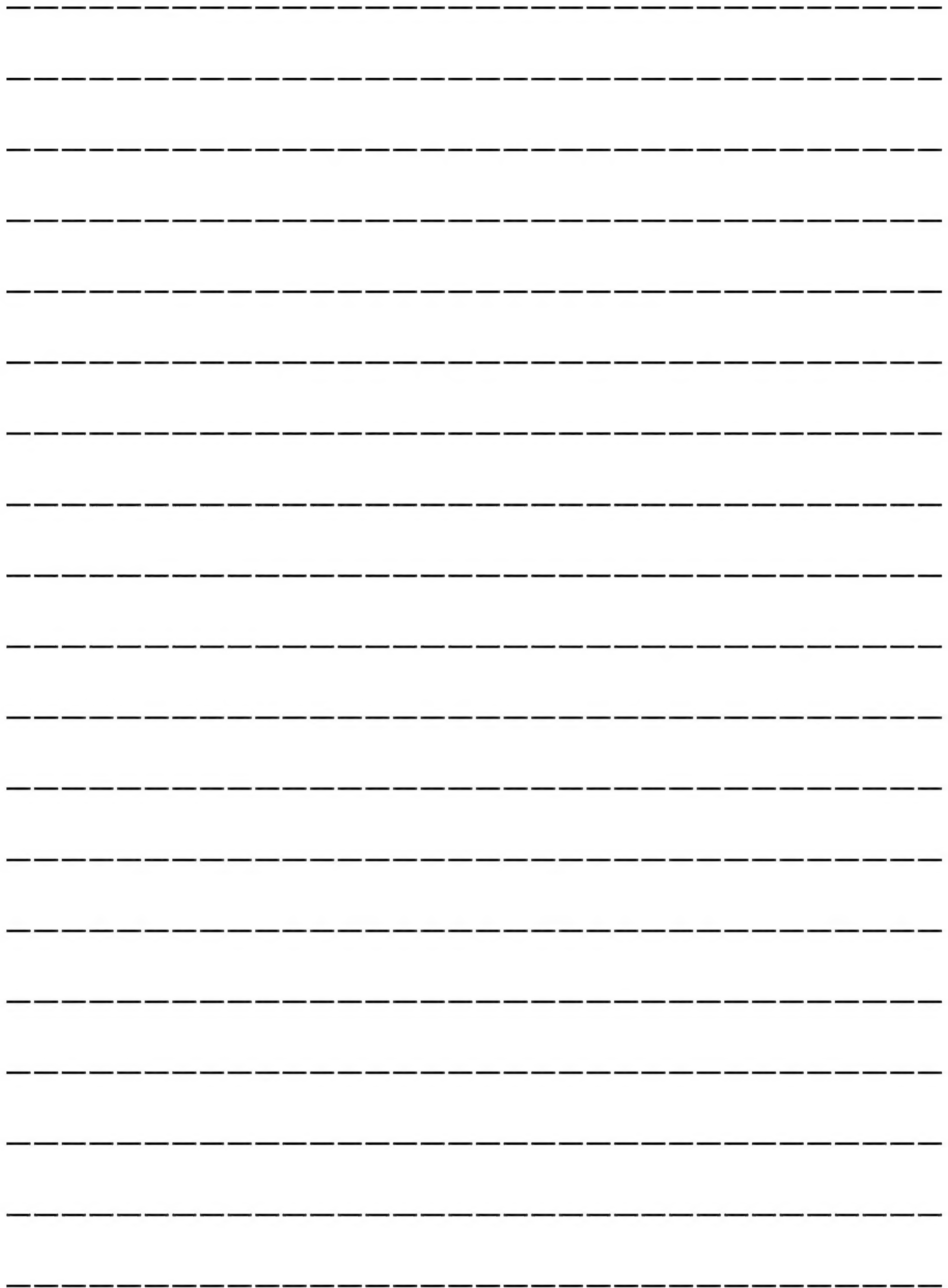
WAHIY : Divine revelation.

WAJIB : An obligation; an obligatory act.









“O you who believe! Ward off yourselves and your families against a Fire whose fuel is men and stones, over which are (appointed) angels stern and severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.”

Surah At-Tahreem

Ayat No. 6



المتقون

Al-Muttaqun

PUBLICATIONS



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